

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, JUNE 20, 1907.

NEW SERIES, VOL. IX., NO. 25.

Edward H. Haskell, of Newton Centre, Mass., was recently elected president of the American Baptist Home Mission Society, of New York.

"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."

There were seventeen graduates from Millsaps College at close of recent session—sixteen young men and one young woman. Also there were five graduates from Belhaven College, of this city.

The Louisiana Baptist Young Peoples' Encampment will be held July 9-16, at Mandeville, on the northern shore of Lake Pontchartrain. It is expected that considerable time will be given to rest, fishing, bathing, boating, etc. In addition to a good deal of strong home talent, there will be several strong speakers from other States.

Prayer and praise are like two wings with which we rise to God. Prayer lifts us with need and desire. Praise lifts us with joy and gratitude. The spirit which prompts the one produces the other. The stronger the sense of need or agony of desire, the stronger the realization of God's goodness. The heart that does not pray is not disposed to praise. The prayerfulness and praisefulness of the heart of man on earth are forgeleams of the highest appreciation of God in heaven.

On Monday the 10th inst. the corner stone of the First Baptist church, New Orleans, was laid with religious ceremonies. A new church building is in course of erection. On that night before the mortar was dry or the masonry solidified, some person or persons searching for supposed valuables, or with malicious intent, tore up and displaced the stone. This was a species of sacrilegious vandalism not often heard of in our country. The Picayune of the 13th inst. speaks some very strong words against those so far lost to a sense of reverence as to perpetrate such a deed.

"Every dollar spent for humane education is a dollar spent for the prevention of wars, incendiary fires, railroad wrecks, and every form of cruelty and crime, both to our own race and to those we call dumb. The humane education of one boy in a Band of Mercy in one of our schools may save a railroad wreck or incendiary fire which might have cost a million of dollars. The humane education of one student in one of our colleges or universities may prevent a war which might have cost a hundred millions of dollars and thousands of human lives."

The Bureau of Labor shows that the annual expenditure for food in the United States is 45 per cent of the total expenditure for all purposes; for rent, 15 per cent; for clothing 11 per cent; for fuel 4 per cent. To show how rapidly the average cost

of living has increased, we name the advance per cent of the following items of food within the last decade: Beefsteak 30 per cent, butter 9, cheese 3, coffee 5, eggs 26, lard 15, molasses 6, pork 11, ham 15, Irish potatoes 12, rice 12, tea 11. This shows an average increase on these twelve articles of food of nearly 13 per cent. In view of these facts, the salaries of preachers and some other men ought to be increased.

It is stated in a northern contemporary that there are twenty-five negro banks in the United States, twelve in Mississippi, four in Georgia, two each in Tennessee, Arkansas and Indian Territory, and one each in Alabama, North Carolina and South Carolina. We had supposed there was a larger number, basing our supposition upon the fact that Mississippi had twelve. So Mississippi is in the lead again, this time far in the lead.

A lady and gentleman, supposedly her husband, were walking from the building in which had just been delivered a sermon of great power. She said: "Don't you wish you could hear such a sermon as that every Sunday?" In our own mind we said, that, if she were to hear such a sermon every Sunday, she would have to have a new preacher every Sunday. He had given us the very cream of his thought and experience, pouring the richest of his life into the sermon. No preacher could possibly sustain himself on that high key. It is just here the visiting brother hurts the slow, plodding, but sure pastor. It is doubtful whether that brother could have held himself at that notch for even one more sermon.

A number of the best physicians in Atlanta have organized what is styled the International Medical Missionary College, under a charter from the State of Georgia. Its object is to prepare men and women for usefulness as medical laborers on mission fields. Not only are doctors trained here but missionary nurses have a corresponding training. Dr. J. F. McF. Gaston is Dean of the faculty, and Dr. Thomas E. Converse is President. There were nine students in last session. The tuition is free, being donated by the faculty of twelve professors; and the running expenses are met by citizens of Atlanta. The board is the only item of cost. The institution has been running three years.

Heroes for Missions.

Speaking of "heroes" in the mission fields" reminds one of the fact that they are not all in pagan lands, perverted Christian realms or neglected home fields. Some of them are in the churches at home, not those always however, who divide their ten and hundred dollar prosperity with the Lord to help on the mission work, but some and not a few of the obscure ones, who in their poverty and own destitution divide their hard earned and much needed pennies to go along with their prayers and tears for the salvation of the lost. "Self-preservation is the first law of nature" it

is said and no one but a hero of faith will divide his last penny. Bro. Rowe might find many such pennies in his missionary gatherings at the conventions and back of them some real heroic souls.

Dr. Robert Stuart MacArthur, pastor of the Calvary Baptist church of New York, enjoys the enviable distinction of having had but one pastorate in his life, which he has held for thirty-seven years, the fifteenth of last May, and which he holds yet. He is said to be stronger with his people today than ever before. Very few men have preached to one church thirty-seven years consecutively. This information leads one to inquire as to the cause of this long tenure. One, who has had an opportunity of knowing, says, his messages impress one with their divine authority, with very careful study and with his rich imagination. The first two are essential to all real sermons; the latter greatly enriches.

Evangelist Frank M. Wells, Jackson, Tenn., is lecturing in the State and is having a very wide hearing wherever he goes. He recently spoke to an audience of about 450 men in the First Baptist church, McComb. He gave his famous lecture "Jerusalem under the Turks," and closed with an earnest appeal for men to become Christians. Seventy-five or more men asked to be prayed for. He spoke the following night in Magnolia and two men accepted Christ, and confessed Him before men. Brother Wells is a fine gospel preacher, and in all his lectures presents the Son of God as the Saviour of sinners. Conversions are frequent in his meetings, and he is reaching many of the non-church-going men. We hope the pastors and churches will give him a hearty welcome wherever he goes. He has had large experience as a preacher, lecturer, and traveler, and is a man from whom much can be learned.

A correspondent of the Scimitar justly reminds Collier's of some things in which Mississippi has led: "Permit me to call your attention to the fact that Mississippi enacted such legislation many months ago and has been busily engaged in fighting for it in the federal courts ever since. A little while back you published a list of States which elect United States Senators by direct vote and failed to mention Mississippi, where the plan was invented. Mississippi was the first State to give married women property rights, first to establish a State school for the higher education of women, first to throw off carpet bag rule, first to eliminate the black and ignorant vote, first to give full force and effect to the Australian ballot and the direct primary; has led in the prohibition movement, has the smallest white illiteracy of any Southern State, and devotes a larger proportion of her entire wealth to education than any other State in the Union. In our peculiar problems the rest of the South has followed Mississippi and has only gotten into trouble when presuming to deviate from the path marked out by her wise legislators. Please don't overlook the Magnolia State."

An Unwise and Hurtful Agitation.

J. A. Gamble, in Standard.

The anti-Negro discussion now on in some quarters is to be deplored by every thoughtful person. The denunciation of any people, anywhere, after the wholesale manner of some politicians, is a cheap business always, and a little short of criminal under some conditions. It is not to be questioned, that the race problem is a grave one, and is to become probably more so with time. But the race problem in America is not co-terminous with the Negro race. It is a problem involving all the races inhabiting America. And when we go beyond our own country, and enter the domain of international politics, the problem enlarges to take in all the nations of the earth.

The question to be settled is whether different nations can live in friendly relations with each other and despite racial instincts, racial prejudices and racial interests, deal justly with each other? No one race in America or in the whole world is on trial; all races are the predominant race most of all.

I have said that the race question is broader than the Negro question. In the North, notably in the great centers, such as New York City, Boston and Chicago, the strain on American institutions is terrific, and often the best American element is submerged by waves of foreign influence. And this is spreading into the rural districts in many places, especially in New England. It will spread more and more all over America, in the South as well as in the North.

It may be affirmed, I think, with all confidence, that the wholesale enfranchisement of any race of unseasoned people is a mistake. Under certain conditions it may be a crime. I believe the enfranchisement of the Negroes as it was done was more than a blunder; it was a crime against a weak, untrained race, and a high crime against civilization. It put the Negroes under burdens they were not prepared to bear. It put them in conflict with the Saxon race, with inevitable strife and failure. It made a paradise for demagogues. It debauched the ballot box with an enormous purchasable vote.

This mistake, in a less flagrant way, is repeated in kind, by the enfranchisement of immigrants from all lands, wholesale, without any regard to their knowledge of American institutions, or their fitness to become, at the ballot box, the arbiters of the destinies of our country. I hold that it is no hardship on anybody to be required to know enough to vote intelligently before voting at all. It is political sanity and a kindness to all concerned.

But the South had Negro suffrage forced on it, and that, too, in the worst possible way, and at the most inopportune time. To my thinking, the highest achievement of the Southern people was not carrying their contentment on the points of their bayonets four years in the face of more than four times their numbers. Southern courage did not reach the acme of glory when Pickett's and Hays' divisions, in tattered gray, assailed the heights at Gettysburg. It was when, drenched, the remnants of the armies of the Confederacy returned home to meet the fiercest torrents of vindictiveness, which sought to overwhelm all that was dear, by enfranchising a people wholly unfit to rule the land. It was a gigantic struggle for civilization itself, for everything worth anything to any race. I went through it all, the four years of war, Gettysburg, the Pick-

ett charge, reconstruction and all. The sublimest achievement of the Southern people was their rescue of their civilization from this cyclone of fanaticism, mixed with every base passion. In saving ourselves we saved the Negroes, our country and all. To this hour I can not think of the base use to which the unoffending Negroes were put without feelings of the profoundest indignation.

But the conditions in the South were met. Mississippi took the lead by making a constitution which practically put suffrage on an educational foundation. This constitution has been upheld by the supreme court of the nation. The political aspects of the Negro problem have been settled. The Negro is not a political menace in Mississippi now and never will be again. There are other phases to be dealt with, but they must be considered from the economical and sociological standpoint.

The present agitation to disfranchise the Negroes is exceedingly unfortunate at this time, especially for the South. It is manifestly a political war cry. It will avail nothing toward the proposed end. At this time the burden of Negro enfranchisement is on the North, not through Negro baiters in the South. And, if it ever comes, it will come with other needed changes. As certain as we live, the North must be convinced of the need of ballot reform before it can come. The Northern States are in school now.

Disfranchisement, when it comes, will carry a reduction of representation in Congress, no doubt, and the lessening of Southern influence in the nation. This could be borne, if a corresponding blessing came with it. But the present agitation can not be fruitful, and it is prejudicial. It would not, if successful, cure our ills. The Negroes would still be here. The same outrages would be committed. The same economical and social conditions would obtain. The present agitation is barking on the wrong track. It is stirring feelings of race prejudice to no good. We have a situation to meet, and the white race must show itself worthy of its leadership by meeting these conditions in the right spirit and after the right fashion.

The agitation against the education of the Negroes is of a piece with the other. What the South needs to do now is to let the North worry with the situation, cease to listen to extreme men and go about the settlement of all these questions in a thoroughly sane, Christian way. I, for one, do not believe in ignorance for the settlement of any question. It can not be that civilization can be advanced by shutting out light from any human beings. I say it can not be. Christianity and enlightenment are the universal solvents of human woes. They go together. If our people are wise they will discountenance this new opastasy from the fundamental tenets of our civilization. I hold that the Saxon race will only show itself fit to lead by dispensing light to all races.

Instead of a new race-phobia, the good people of both races, all races, should seek an approachment to each other for a sympathetic dealing with all race issues. Nothing is good for one that is not good for all. It is worse than a blunder to mislead the people and aggravate a condition already too bad. Let the cheap politician talk, but let us not heed them. Rather let us seek the betterment of the whole land by making every man wiser and better.

Dallas, Texas.

"The Evolution of Modern Missions; or the Reward of His Suffering."

By W. Alex Jordan.

No. III.

The Waldenses still survived to propagate their declaration that "the Roman church, since Constantine, had degenerated from its purity and sanctity." Thus as early as 682, the church began to make pretensions over temporal power. This was accomplished at first, by the bishops, but when the bishops, becoming jealous of each other, began to quarrel, they appealed to the Pope. The same thing occurred with reference to temporal powers; so the oppressed everywhere rallied around the papal throne. "The man in the mire is always first to implore aid of Hercules." Again quoting from "Digest of History," page 372: "In the commencement of the 9th century, between 820 and 849, appeared what are now called the 'false decretals of Isidore.' These purported to be decretals of the early bishops of Rome. They denied the power of the Metropolitans and established appellate jurisdiction of the Pope; although now, known to be false, they were then universally allowed to be genuine, and gave a sort of legal sanction to all the usurpations of the Popes up to that time." Thus we see to what base degrees these would-be spiritual and temporal rulers would stoop to maintain and extend their power.

Constantine was the first emperor to give church full power to acquire and hold all kinds of property. From this time forward, we find the wealth of the church constantly enlarging, particularly after the conquest of barbarians, till in the 12th century, half the land of Europe was owned by the church." Digest says, page 378: "But in later times we shall see that the pope became avaricious, and began to plunder the churches, in fact, main cause of reformation."

The Reformation.

Of course there had been from the very beginning opposition to this politico-religious power. There were true followers of Christ and representatives of a pure Gospel in every age, but on account of persecution, could never present any formidable opposition to the Church of Rome.

The climax of popish infamy was reached in what is known as the "Sale of Indulgences." Cardinal Gibbons gives this definition of "An Indulgence." An indulgence is simply a remission in whole or in part, through the superabundant merits of Jesus Christ, and his saints, of the temporal punishment due to God on account of sin, after the guilt and eternal punishment have been remitted." As barbarous as the idea is, contained in this definition, it is very mildly put by the learned Cardinal, and though he admits that "The Church imposes canonical penance no longer," he defends the action of Pope Leo X., in proclaiming the "indulgence" for the completion of the "Church of St. Peter."

The Catholic church was in the habit of imposing penance on offenders and criminals of different kinds, which was considered satisfaction for offenses—if a part or whole of the penance was remitted, called an indulgence. If a person dies indebted for sins not atoned for by penance, he must suffer in purgatory. Indulgences may extend to Purgatory, and church may, for

certain considerations, exempt one suffering in that realm. Cardinal Gibbons says: "Society which can inflict a punishment can also remit it." That may be true, but when did Catholic society get the right to impose penance, and especially such as they were in the habit of imposing, and where did they get the right to remit sins, and charge for remitting them?

I give here a "form" of the indulgence used by Tetzel in Saxony: "May our Lord Jesus Christ have mercy on thee and absolve thee by the merits of his most holy passion, and I, by his authority, and of his blessed apostles, Peter and Paul, and of the most Holy Pope, granted and committed to me in these parts, do absolve thee from all ecclesiastical censures, in whatever manner they have been incurred, and then from all sins, transgressions, and excesses, how erroneous soever they may be, even from such as are reserved for the cognizance of the Holy See; and as far as the keys of the Holy Church extend, I remit to you all punishment which you deserve in purgatory on this account, and I restore you to the holy Sacraments of the church to the unity of the faithful, and to that innocence and purity which you possessed at Baptism; so that when you die the gates of punishment shall be shut and the gates of the Paradise of Delight shall be opened, and if you shall not die at the present, this grace shall remain in full force, when you are at the point of death: In the name of the Father and of the Son and of the Holy Ghost."

The agents who were employed to sell these indulgences practised every device to insure success. Their assertions to modern years would appear impious and revolting, for Tetzel boasted of saving more souls from Hell than St. Peter had converted. And yet the eminent Cardinal Gibbons endorses the Bull of Pope Leo X., with reference to this impious fraud and relic of the dark ages.

Martin Luther led in the Reformation. He was born at Eisleben in Saxony (1483). In 1516 he wrote a dissertation against doctrine of Merit of good works. Of course, this monk began to write against indulgences. At Wittenberg when there was a great throng gathering on "All Saints," Luther published his 95 Theses, or propositions against indulgences. Contemporary with Luther, was the reformed Swingle, of Switzerland. Luther was summoned by the Emperor to appear before "Diet of Worms." When Luther was counselled not to trust himself at Worms for fear he should be put to death, he replied, that "he would enter Worms in spite of all the powers of Hell, for Christ still lived." He stated that "he could not retract unless convinced by the testimony of the Bible, or clear arguments, for he neither believed in Popes nor councils, since it was manifest they were often deceived, and contradicted each other. As a conscientious man, he was bound to conform to the divine command." Luther, while confined to the Castle, translated the Bible in German, which was a great impetus to the reformation. The intrinsic value of the Reformation was not in the Reformation itself, but lay in the fact that it gave real dissenters, which were usually Baptists, an opportunity to herald their doctrines abroad. These Baptists—Ana-baptists as historians called them—were independent of the Lutheran reformation. At first Luther had no special objection to the Baptists, and their number increased rapidly under the lead-

ership of Munzer, who won the hearts of the people and to whom Luther was at first friendly, but on the 6th of March 1522, Luther came rapidly from his confinement to put a stop to re-baptizing or the baptism of those who had received Popish baptism (by Carolstadt). Thus the real reformation was going on in Luther's absence. The above facts are taken from Mosheim Vol. 3 page 45. These Baptists exasperated him to a degree. He persecuted them as re-dippers or Ana-baptists.

For the Nut Cracking Corner.

Bro. J. F. Hailey, Blossom, Texas, has publicly thrown into this corner a question concerning the resurrection of the dead. He says, "please ask your query man to explain Phil. 3:11, especially the resurrection 'out from (among) the dead'—see Greek." He then cites Rom. 1:4; I Peter 1:3, and Acts 4:2, as seemingly teaching the doctrines of two distinct resurrections of those who die bodily.

That there will be a general resurrection "both of the just and the unjust" is clear beyond question. See Dan. 12:2; John 5:28; Acts 24:15, etc. This needs no comment, but as to whether or not there will be two distinct times for the resurrection of the bodies of those in the grave, great students differ.

The teachings of the Scriptures concerning the exact order of future events is never clearly given. Anybody can see that by reading Mt. 24; Mk. 13; Lk. 21. Why this is so we do not know, but we do know that the Bible is for the independent study of each individual, and that it contains "the deep things of God," as hidden diamonds or nuggets of gold, to be discovered by or revealed to each Spirit guided student. On that account the Scriptures have never grown stale, and each real gospel miner is constantly bringing out of its rich veins "things new and old," inspiring others to still deeper investigation. No man has ever yet reached the bottom of the mine, nor half explored its many strata of richest gems.

Thus it is with the doctrine of the resurrection of the dead, consequently great men differ as to just how it shall be.

But in answer let me say that to me, personally, the Scriptures clearly teach two distinct resurrections: one when Christ shall come again, the other after the end of the thousand years of His reign on earth.

When he comes those who were faithful to Him while they lived "shall be raised out from among the dead" and shall reign with Him here on earth for one thousand years—see Rev. 20:4, 5. While all are to be raised from the dead, this first resurrection is to be "attained," therefore Paul wrote that he wanted to know Christ, and the power of His resurrection, and the fellowship of His sufferings, that he might "attain" the resurrection from among the dead—the first resurrection. "Blessed" indeed are those who "attain" to this resurrection, for it is the reward given to only "the faithful in Christ Jesus."

The second resurrection, as I read the word, will include all of the saved, who were not faithful to their trusts, together with all who shall be forever lost. This will take place after the thousand years have passed and just before the judgment day. See Rev. 20:11, 5.

These shall all be judged. Those whose names are found in the book of life shall escape the second death, but they lost the

joys of the millennial reign on earth with Christ. Those not found with their names in the book of life shall suffer the second death, a sad and eternal fate.

This is the order of the resurrection as I see it in the Scriptures, and thus I believe it shall be, therefore, like Paul, fully realizing that I am a sinner saved by Grace without works, I crave to know the fellowship of Christ's sufferings and be faithful to the trust committed to me as a child of God, that, if possible, I may "attain unto the resurrection from among the dead" and be permitted to "reign with Christ."

All shall be raised whether or no, but some shall "attain" to the first resurrection.

A brother asks, "Why is it that Baptists, as a rule, object to calling the Lord's Supper 'the sacrament'?"

If I can succeed in answering that question clearly I shall be glad, for I do believe it is one of the most grossly misunderstood words in common use among us.

Answer. 1. Sacrament means primarily "an oath," and the Lord's Supper is not an oath, therefore to call the ordinance "the sacrament" is to make it appear to be what it is not.

2. A sacrament, according to the Roman Catholic Church, "is an outward visible sign of an inward invisible grace," and the Lord's Supper is no such a sign for many who receive the emblems know nothing whatever of grace in the soul.

3. The Roman Catholics teach that a sacrament works "by the inherent power of the institution, or by the performance of the act, independently of the moral character of the priest and the state of the recipient;" in baptism producing regeneration; in "the sacrament" actually imparting to the soul the real body and divinity of Christ. Baptists do not believe the Lord's Supper does any such thing, therefore cannot call it "the sacrament" without stultifying themselves and sanctioning the awful doctrines of Rome.

4. All of the Reformed churches teach that there is some kind of inherent "efficacy" in "the sacrament," but "require faith as a subjective condition" for receiving that "efficacy," while Baptists do not believe there is any efficacy whatever in the Lord's Supper, as such, either before or after the prayers offered when it is observed, therefore to call the ordinance "the sacrament," as the Reformed churches do, is for Baptists to, in the minds of all except informed Baptists, sanction the "sacramental efficacy" idea of the Reformers, thus misrepresenting and stultifying themselves.

5. Baptists hold that the Lord's Supper is simply a memorial rite or ordinance instituted by Christ to commemorate His death till He shall come again, nothing more, nothing less, and that there is no efficacy in the elements used either before or after "consecration," and that the only blessings received by any one who partakes of the Supper is the reward given for obedience in keeping the command of Christ, and, possibly, the comfort that may come to the soul by thus more forcefully calling to mind the sufferings of Christ.

Baptists do not believe in the "efficacy" idea, whether Catholic or Reformed, therefore should never stultify themselves by using the word they use to express their idea when talking about the Lord's Supper. I hope this is clear.

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Obituaries Again.

We are holding up several obituary notices because they contain over 100 words and were not accompanied by money to pay for printing excess of words. Again we are forced to request brethren not to send over one hundred words in one notice without the cash to pay for printing excess of words. Do not request us to "cut down to 100 words." We will not do it. We do not know what to cut out. You can count the words. Please do so, and send with obituary one cent for each word over one hundred, and the obituary will appear promptly.

In the Brown Alumni Monthly Dr. Walter Hillman is appreciatively mentioned among the alumni of Brown University in these strong words: "On his graduation in 1854, he was recommended by Dr. Wayland to the chair of mathematics and natural science in Mississippi College at Clinton. From this time until his death in 1894 he devoted himself to the cause of education in his adopted State. In 1856 he was made president of the Central Female Institute at Clinton. At the close of the war he was elected also to the presidency of the college. Beginning with but 11 students, he increased the number in six years to 190, and also put the college on a satisfactory material and financial basis. From 1873 until his death he devoted himself solely to the upbuilding of the Institute. Thousands of pupils knew him as a teacher and guide. In recognition of his services, and those of his honored wife, the name of the institute was a few years before his death changed to Hillman College."

THE BAPTIST RECORD.

NEWS ITEMS.

If after the very fine work Mississippi Baptists have done this year for Home and Foreign Missions we should come short on our own State Mission work it will be a calamity indeed, too painful to be contemplated. If our people will think of the great destitution and need in our State Mission field, the toiling missionaries seeking to supply that need and then of the Master's call to the service of helping in so great a work and the unmixed honor there is in being admitted to such a glorious participation surely they would come up at once to the help of the Lord against the mighty with their most earnest prayers and largest contributions.

The Fifth Sunday Meeting of Yazoo Association will be held with the Mt. Pleasant church, four miles in the country from West, Miss. All delegates going on Friday will be met at West with conveyance, if they will drop Bro. W. J. Grace a card a few days before hand. Address him at West, Miss., R. F. D. No. 3. Bro. L. I. Thompson is pastor and invites everybody.

Rev. H. W. Rockett removes from Enid to Charleston, the work having grown so that it is necessary for the pastor to be on the field. Brother Rockett is one of our strongest preachers.

The Young Peoples' Encampment will open June 25th, at 3:30 p. m., and continue for ten days. All who can are urged to go, as there will evidently be a feast of rich things for the attendants.

The Real Cause.

A somewhat noted reformer puts out the following as a working prospect for a glorious future:

"Compulsory education laws, child labor laws, juvenile courts and junior republics, are all expressions of the same great movement to secure fair play for the children. Much has been accomplished, but it is only the foundation for far greater reforms in the future. Nothing is more constructive, more hopeful, or more permanent than the making of good children, for the children of today are the nation of tomorrow."

The most superficial review of the paragraph reveals the glitter on the surface but an after thought suggests that "all is not gold that glitters."

The money combines, the labor controllers and oppressors and the liquor traffickers only laugh in their sleeves and say and sing "noble philanthropy."

They will ever make a liberal contribution to help on the "blessed charity," while in their hearts and minds and methods they are scheming and planning and working on the one hand to blind and stuffy men with drink and then rob them of their hard-earned wages and on the other to depress and limit wages and increase their own profits and fortunes to the point of semi-starvation on the part of the laborers. One of the main reasons for the mistreatment of children will be found in the solution of these burning problems of the "liquor traffic, capital and labor."

Laboring men and women on account of limited incomes, made so almost entirely by the liquor traffic and depression of wages and increased cost of living, are driv-

en to utilizing the little profits from the labor of their little children employed at starvation wages in the shops and factories and "sweat barns" of those bloated capitalists. Here, in our opinion, is the seer and very heart of the whole matter. There may be exceptions as there always are to all rules, but the rule as a general principle will be found to be against the money barons.

"The love of money is the root of all evil" and the more a rich man has of it the more he wants as a rule, and the less a poor man has the more he seeks if honest, to employ all of his resources possible in the life and death struggle to obtain an "untainted" living. Yes indeed "the children of today are the nation of tomorrow," but what sort of a nation are we to have if we are to look to "compulsory educational laws, juvenile courts and junior republics" for them and not to our good American homes and schools? Homes are ordained of God for the nation's nursery and not courts or prisons or houses of correction or even orphan asylums.

If the humane, the just, the philanthropic and the religious people of our country want the nation of tomorrow to be an improvement on that of today then let them not abate their well-meant efforts to prevent the mistreatment of the little children and their plans and methods for their improvement, but by all that is right and just and good and holy let them turn their forces with all the latent powers of a great people, drawn out, developed and made irresistible by the human will and divine grace and providence, to destroy the liquor traffic and to curb and limit and tame and civilize and if possible Christianize the mad spirit and forces that control the commercial and manufacturing interests of our country. Herein is the main field for reform and where the peril of our future as a nation lies. The children of the looters are multiplying in proportion to numbers about as rapidly as those of the "proletariat" and they are inheriting quite as bad traits from their rich parents as are the children of the oppressed poor in the sweat shops and factories, if we are to judge by the oft-repeated outcome as appears in high places, such for instance as the Thaw-Nesbit-White scandal that has just disgraced our American civilization. If we cannot stop the breed then let us do what we can by both moral and legal suasion to limit it and thus liberate the poor laborers that they may have a free man's chance to build their homes, educate and train their children and thus see to it that "the children of today shall be the worthy citizens of this great nation tomorrow." Half-way quoting another: "It is well to have a convenient hospital at the bottom of the precipice" to take care of and if possible heal the hurts of all who fall over, but it is a good if not a better policy to fence in at the top of the perilous descent and thus prevent the calamity of a fall. In other words, make all possible efforts to remove the cause of the evil and let your remedies be for unavoidable accidents. It is worse than barbarous to hurt or allow people to be hurt just to have the honor of healing them.

J. A. Hackett.

If God sees every "sparrow that falls to the ground," will He not see also every penny that falls into the mission treasury as well? and every tear of sympathy and prayer for lost souls? And will He not remember whose loving heart prompted it

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however humble as well as the missionary it helped to preach to the salvation of the lost one? And will not our blessed Lord bring all these with Him when He comes? "O happy day" when the seeker and winner of souls with lost ones rescued and saved shall meet at His blessed feet. Who then will hesitate to give his muck or mite in so good and glorious a cause? Opportunity? The earnest call for State Missions in Bro. Rowe's pointed plea for the July convention.

Faith and Works.

The best and fleetest rowers of boats are those who row backwards. Who with their faces to the rear with even and powerful stroke and abiding confidence in the man at the helm whose strong and steady hand is guiding the craft on the cruise and into the harbor puts all of their skill and force in the hopeful and fruitful work. So it is with those faithful souls who with all their might, work and pray and give for God's great cause of missions. He is at the helm who bade us go and preach and little we shall reckon as to how and when and what as we bend to the oars and look and trust it all to Him. Let this be our policy until convention day dawns upon us in July and the State Board and Bro. Rowe will come into port with flying colors. Selah.

J. A. H.

Meeting at Merigold.

Merigold was not on our list of appointments, but we went there for a few days. So mighty was the work of grace from the very beginning that people came in great crowds from the other places where we had held meetings. When we came to close there was a petition circulated to have the meeting continued a few days longer. Jews even signed it. That night we had 22 additions. We continued a day longer. God gave us a great victory. We begin in Rosedale Sunday 16th. Pray for us there.

Otto Bamber.

Some Things.

As no one has had anything to say in the Record from this section, I thought you and the readers of our paper would not object to a few dots. Hickory Ridge church is doing as well as we can hope for under the condition of things. We have all the framing sawed and paid for for our new house and money in sight for the balance of the rough material. Our Sunday School is very good but could be better. We feel grateful to the State Board for the help it is doing us.

Clearbranch church had Children's Day Sunday and it was a success from start to finish. Our Bro. Carter of the Orphanage was in attendance and gave us the outlines of his work. All glad to have him with us. If more of our town and city preachers would get out among the country churches it would help us to "consider" as Bro. Hackett so wisely suggested.

We would not take politics into our religion but we would like to see it full of religion. As the time will soon be here for us to cast our votes we ought to know whom we are voting for. If we have any one who has proved by his past record that he is a God-fearing man and one that wants each voter to say who shall fill our places of truth, from the highest to the lowest, let us honor such a one by giving him our support. I think we have such a one who is asking us to vote for him.

W. C. Johnson.

Cleary, Miss.

THE BAPTIST RECORD.

5

State Missions.

The Foreign and Home Mission Boards have just closed out another great conventional year, great, especially in two things, giving and work. To some the strain might seem to be past but it is not. There is yet no let up for us on missions. Our State Mission work is before us.

If we expect to close out a great State Conventional year, the question of State Missions must be pressed to the close. The right of way has been given to Foreign and Home Missions and now that they are out of the way, State Missions should receive full attention.

There remains but a little more than a month in which to make contributions for this work and what is done must be done quickly.

Last July at Vicksburg the Convention recommended an increase of twenty-five per cent over last year. We raised last year \$22,837.46, a 25 per cent increase means we must raise this year \$28,546.82, or \$5,709.36 more than last year.

Now can Mississippi Baptists raise the amount asked for? Yes. Will Mississippi raise it? I believe it will be raised. I know it will be if all can be made to see the need as it actually is. Hence the importance of laying this matter upon the hearts of our people.

The needs for State Mission work are many and great. There are fields all over the State that are without the Gospel, and upon these fields there are Baptists who could be brought together and developed into strong working forces if some aid could be given.

Many of our people thus situated do nothing for the lack of leaders, and others are drawn away into other denominations; and, if not, they join in to support, help build up, and establish their work. So they are lost to us and to our work, when, if the needed help had been given, at the right time, they would have been saved to us and to the work we are trying to do. Our gifts to State Missions must be greatly enlarged, if we hold our people and develop them into still greater usefulness.

State Missions are the basis of Foreign and Home Missions. In order to enlarge our work upon the Foreign and Home Mission fields, we must enlarge our work at home. We enlarge State work by enlightening and evangelizing, and money is essential to both.

Possibly, there is one man more than all others, who feels more keenly and knows better the need of State Missions, and that is our Secretary. Now if we want to gladden his heart and be able to rejoice with him we can do it by coming up on State Missions, helping him to do what we have ordered him to do.

Every church should be made, if possible, to feel the need of State Missions and then supply her part. Some may not be many in number but all can be mighty for State Missions.

When we go up to the Convention in July we want to go up with \$28,546.82, and more raised for State Missions.

L. F. Gregory.

Carrollton, Miss.

Cleveland.

I want to say a few things about Otto Bamber and I. E. Reynold as evangelists. Bamber preaches a pure Gospel and Reynolds sings with power and great delight

to all. As a preacher and soul winner Bamber is a wonder. He has a splendid voice, fine delivery and graceful every way. He is a close student and never forgets what he reads or hears. The expression of face and mouth and eyes are most charming. The people hear him every time, and are fed and strengthened.

The results of five meetings lasting not over fifty days with weak churches show 500 professions—230 additions to Baptist churches—130 additions to other churches—\$1,120.00 collected for missions. The work is more hopeful in the Delta than ever. A recent grand jury in their report complimented the religious influence as a greater moral force than the officers of the law. Keep the work going. An eye witness.

B. L. Mitchell.

Dr. Oscar Haywood, once pastor at West Pont, Miss., now pastor of the First Baptist church, Waterbury, Conn., will spend much of next winter in lyceum work, under the direction of the White Entertainment Bureau, of Boston. He will be open to some dates in the South, and none who hear him will be disappointed, but all will be delighted. Some of his lectures are: "The Trial of Jesus," "Wool Hats and Lye Hominy," and "The Romance of Character." This work will be carried on in connection with his pastorate.

A Happy People.

The journey to Tula on June 1 through mud and showers was wearisome. As I turned the hill top in sight of the church the new bell rang out—a thing of doubt because of the fearful roads and weather through which I had to come. A company was soon together and went into see the new house whose spire reached above the tree tops giving it the appearance of a city house. Be it known to all men that this is one house of worship that the preacher did not build—the church built it. On the first Sabbath in January I was requested to announce that on the following Wednesday the people would meet at "the quarry" to get foundation stones. On the first Sabbath in March I announced, by request, that every one who could drive a nail was invited to meet on the next day as all the material was on the ground. On the first Sabbath in June it was sealed and sealed. On the last day of May they sealed it from floor to dome. On the 1st day of June they made and put together benches to seat 500 people. They had hardly finished mopping their brows when the pastor arrived. The sight of that superb lot of ceiling so neatly placed, those broad, knotless planks fresh from the hard-by planing mill, now made into benches and the happy faces of the brethren made him forgetful that there had been rain or mud on the way. A team had been sent to the depot for the new organ which was in waiting but on account of the downpour of rain it was not brought. That night we had a good Saturday night congregation in spite of the threatening weather. The church is soon to be painted and otherwise ornamented.

In its building the pastor has had no greater burden than to announce meetings and workings already planned. It is but just, however, to say that the former pastor, W. I. Hargis, is often mentioned with a tenderness that is beautiful as having suggested and urged it. The whole church seemed happy and hopeful.

Pontotoc, Miss.

R. A. Cooper.

The Baptist Situation in Mississippi Delta.

Selsus E. Tull.

The Mississippi Delta is facing an industrial crisis. The solution of industrial problems that now confront the Delta are to bring far-reaching consequences. There is to be a breaking up of the old systems of plantation management including hundreds and even thousands of acres of land cultivated under one ownership. Labor conditions are such that sufficient labor cannot be secured any more for such extensive operations. The consequence will be that the farm will supplant the plantation, and thus this country is inevitably to be divided up into small farms and proportioned out to small owners. I know of one man at present who has twenty-two thousand acres of land listed with one realty company with the instruction that it be sold out to small owners.

When this transition from the old order to the new has come about, it will mean the dawn of a new day industrially for this section. No doubt in the future the United States government will be led to take hold of the drainage of the country as it has promoted the irrigation systems of the West, and when this is done hundreds of thousands of acres of land hitherto untouched will be redeemed and put into cultivation with the guarantee of a good crop every year. These things will bring a great influx of immigration with a better and more careful system of farming than can be done with negroes on a plantation. This will mean a great rise in property valuation and a corresponding increase in the productive powers of the country.

These coming changes will find the present owners of the country in position to profit by a wise disposal of their properties, and they will also be in position to largely dictate and control the industrial and financial policies of the country to their advantage and liking. There is no way of estimating the amount of population which this country will be able to sustain when these conditions come about. There is no reason why under such conditions this country should not attain the ideal of agricultural and commercial glory.

Religiously from a Baptist standpoint, the prospect is just as bright if proper plans are laid and conditions met as the situation now offers. All the Baptists will need for the coming day, when a million people shall thrive in great prosperity in the Delta of Mississippi, is that we have strong and well planted Baptist forces here who will be able to command and direct the religious policies of the country. In order to be able to do this, we need now to begin to lay out our plans of operation and to entrench our forces.

Morally this country has been in some disrepute at home, but the moral conditions here are so passingly good when we remember that the country until recent years has been largely without churches or religious advantages. From a Baptist standpoint, this section is today largely a mission field. Recently I wrote to most of the pastors of the Delta and asked for Baptist information. Here is a tabulation of what I received in reply. To follow the railroads, there is no resident pastor on the entire "Riverside Division" except at Greenville. There is no resident pastor on the Jones-town and Helena branch. There is no resident pastor on the entire Lake Cormorant branch. There is no resident pastor

on the Grenada branch from Greenwood to Grenada. There is no resident pastor on the Belzoni branch. From Yazoo City to Memphis there are no resident pastors except at Greenwood, Sumner and Clarksdale on the Y. & M. V. On the middle division of the Y. & M. V., from Vicksburg to Clarksdale, there are no resident pastors except at Leland, Shaw, Cleveland and Shelby. It will be observed from these facts that there are whole lines of railroads through this section that have no resident Baptist pastors, and along which there is very little of Baptist preaching done. Here are some of the places which already have churches but are without pastors: Rose-dale, Beulah, Benoit, Gunnison, Friars Point, Oak Ridge, Coahoma, Merigold, Tunica, Crenshaw, Jonestown, Belzoni, Hollandale, etc.

There is every reason to encourage the Baptists to invest money and forces in this section. Let us take a few examples of what can be done. Only a few years ago Greenwood was a mission station of the State Board. Today she has a membership of 226 and is among the best in the State in pastoral support and is fast forging to the front in benevolences, having recently contributed over \$400.00 to Foreign Missions. Clarksdale Baptist church is only seven years old. In the recent meeting there conducted by State Evangelist Solomon, they subscribed a handsome salary and called the gifted and scholarly W. A. Jordan to the pastorate. A few years and Clarksdale will be the best of the best. Under the leadership of Bro. W. A. Bdrum, Greenville has experienced a renaissance. With her magnificent new church edifice and her generally accelerated strength, Greenville must be counted at the top. Leland, blessed with such a leader as E. T. Moberly, is now one of the strongest churches numerically and financially in the Delta. But no more conspicuous instance of what can be accomplished in the Delta can be found than the work of W. H. Morgan of Shaw. Four years ago when Bro. Morgan went to Shaw there were only three members in the church and two of them were ladies. Today they have a membership of about sixty-five. The church is beautifully fitted out and a splendid parsonage is under construction. I know of nothing in the State equal to this record when we realize that this is in the Delta. The work of Bro. R. C. Blalock at Gunnison was monumental. He went there with seven members, and after four years left a beautiful parsonage and a strong church entreating him to accept a salary of a hundred dollars a month and give them all his time. At Shelby during a meeting conducted by State Evangelist Bamber, nearly a million dollars of resources was added to the church. The future of this Delta will number among its great men the names of C. H. Mize, D. H. S. Cox and J. E. Barnett who have made such splendid investments of their ministry in the foundation work of the section. It has been said that the Baptists never fail to succeed in the Delta when some faithful man truly gives himself to the situation.

All this assures us that the Baptists can capture this magic country if they will. What do we need to do it? Not money but MEN. Strong, equipped, willing preachers are what we need. Nearly every year the State Mission Board apportions more money to the fields of the Delta than we have pastors to consume. Our preachers generally are reluctant about coming to the

Delta, and I am glad to lay the situation open to the brotherhood and I trust that the Master will direct more men to this section of the State.

Greenwood, Miss.

Young People's Missionary Movement Conference.

The Southern Conference of the Young People's Missionary Movement meets this year at Kenilworth Inn, Asheville, N. C., June 28th to July 7th. A more delightful spot for holding this meeting could not be found. Reduced railroad rates can be secured as well as reduced rates for board at the Kenilworth Inn, thus bringing the expense of the Conference down to the lowest figure.

We want to commend this Conference to our young people and urge upon them to attend. The object of it is to train young people who may attend so that they may become leaders in Mission Study Class work in their churches. Experience has shown that those who have attended this Conference heretofore have done splendid work when they have returned to their churches. We think that nothing can be better for our young people than for them to attend this meeting.

While this Conference is inter-denominational in its character, yet special attention is given to the denomination phase of it. The Educational Secretaries of the various denominations are present and conduct special denominational conferences for the delegates from their churches. This method has secured splendid results in the past. The more general conference discusses the methods and is inspirational.

The denominational conference applies the teachings to the peculiar needs of each denomination. We believe that our young people over the South could do nothing better than to attend this Conference in large numbers.

For circulars and further information write T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va.

T. B. Ray.

Send in Your Name.

The State Baptist Convention will meet with the Hazlehurst Baptist church on Friday morning, July 12, at 10 o'clock. If you are coming as a delegate to the convention or Woman's Missionary Union, please send your name at once to Mr. I. N. Ellis, chairman of the Assignment Committee, or myself.

We are doing our best to provide the best of entertainment for every one of you but we need your co-operation. Please don't fail to send your name at once giving the time of your arrival.

We have two south bound trains and two north bound trains arriving at Hazlehurst, Thursday afternoon and night.

There are two south bound trains and one north bound train arriving at Hazlehurst in the morning before 10 o'clock.

Make your plans to stay until Monday afternoon, and let us make this convention the greatest in the history of the body.

Yours fraternally,

Robert H. Tandy.

Romans 8:29.

A few observations on Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."

Who did God foreknow? To answer this we must look into the preceding verse, because the word for connects verse 29 with verse 28. Which reads, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Here we learn that those whom he foreknew were those whom he purposed to call. Why did he purpose to call them that he did foreknow? Now in looking into the 29th verse again we learn that they were called, and also predestinated to be conformed to the image of his son that he might be the first born among many brethren. Now if we will examine verse 30 we will find that God not only purposed to call them that he foreknew but he called them predestinated, and as though he would emphasize this truth the apostle uses the word moreover. "Moreover, whom he did predestinate, them he also called." Now did God purpose, and predetermine to call those whom he foreknew because of some foreseen merit in them? Let the same apostle in II. Tim. 1:9 answer this question. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We are hardly justified in saying that election and predestination rest in any foreseen merit or good qualities of the sinner on the part of God, for the apostle tells us that the foreknown are predestinated to be conformed to the image of his son. This predestination then must refer to God's unmerited love to sinners.

Therefore God did not foreknow any merit in the sinner that he did not purpose to give. If God elected the sinner to eternal life because he foreknew that the sinner would save himself, then election would be a superfluous thing. If God foreknew that man could save himself and possessed qualities that would meet the requirements of the law, then why did he predestinate the sinner to be conformed to the image of his son? God's foreknowledge here mentioned is connected with sanctification, justification and glorification. It must be a foreknowledge of individuals as heirs of eternal life.

J. R. Sample.

Did Women Ever Speak in the Religious Assemblies of the Apostolic Times?

R. A. Venable.

Some one desires me to give an answer to the above question. It is the purpose of this article to attempt a scriptural answer to that inquiry. It is generally held so far as my knowledge goes that the Acts of the Apostles affords some valuable data as to the nature and practice of religious assemblies in New Testament times. This article will deal with such data as is found in this Book on the subject in hand.

1. We are told that there were about one hundred and twenty disciples present when Peter addressed the assembly as to the necessity of electing to the apostolic office a successor to Judas who had by transgression fallen. These persons were both men and women. The names of some of both sexes are given. (See Acts 1).

2. Again, "When the day of Pentecost

was fully come" that they were all together in one place, both the men and the women. The "all" means all the believers before mentioned as I take it.

They were all assembled in one house and that house became suddenly filled with a sound as of a mighty rushing wind out of heaven. There appeared to them, both men and women, tongues as of fire and these tongues were distributed among them, and it sat upon each of them; upon the women as well as the men, and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.

3. No one reading the account would ever suppose that there was any distinction made by the Spirit between the men and the women. They were all filled with the Spirit, the tongues of fire were distributed to all alike irrespective of sex, and sat upon all, both men and women. They all spoke under the compelling power of the Spirit.

4. When the multitudes had been drawn to the place of this assembly because of the sound which they had heard, and were endeavoring to account for the wonderful phenomenon, on the ground of too free a use of new wine, Peter arose and vindicated the assembly against that base and slanderous charge. He begins by saying: "This is that which was spoken through the prophet Joel." What Joel had predicted he quotes in full to the effect that God had said through the prophet Joel, that he would "pour out of his Spirit upon all flesh." All flesh includes the women as well as the men, as appears from the effect which follows from this effusion of the Spirit. "Your sons and your daughters will prophesy. Yes, and upon my servants and my handmaidens I will pour out my Spirit in those days and they will prophesy." Who will prophesy? The sons and the daughters, the male servants and the female servants. The one as well as the other. Because of the inspiration of the Spirit of God, they will prophesy.

5. The language of Peter cannot mean less than that what Joel had predicted of the Messianic age was then and there being realized. The conclusion is inevitable that, what the men did here the women did also. For Joel had said that the daughters, my female servants, should prophesy, and Peter said Joel's prediction was fulfilled on the day of Pentecost. They all prophesied.

6. The word to prophesy may be studied here, for the sake of ascertaining if possible, what the sons and daughter, "My male servants and my female servants," did, since it is affirmed of them that they prophesied. The word is of frequent occurrence and means "To speak forth by divine inspiration, to predict, to foretell future events pertaining to the kingdom of God, to declare what can only be known by divine inspiration, to break forth into lofty discourse under the impelling power of the Holy Spirit in praise of the divine council; to teach, refute, reprove, admonish and to comfort. (See Thayer's Lexicon). The prophetic gift is not always exercised in foretelling future events. The prophet is one standing before God and speaking for God, announces by the divine impulse inspired of the Holy Spirit, and with divine power the spiritual truths unveiled to his spiritual perception. He receives them in his own higher spirit, unto which as to an observatory of heavenly vision, his life for a season withdraws itself, and when shrinking from all contact with externals, it has a seeing eye, a hearing and a perceiving sense for the things of eternity or of the future.

What the prophet thus receives in the sanctuary of his spirit or meeting place of the two worlds, that he announces, through the medium of the subordinate mind, and its outflowing speech." (Canon Evens). The word always carries with the idea of speaking out for God, before the people. The spirit of God moves upon the spiritual element in the believer's nature, revealing spiritual truth, which is apprehended as truth, by the organ of spiritual perception, and passes out through the lips in articulate form to the hearer for his profit. These sons and daughters spoke out in praise of God, and the multitude heard, every man in his own tongue. The circumstances and the language employed in Acts second, seem to answer the question beyond all peradventure in the affirmative.

In the first revival after the ascension of our Lord the women did speak in a public religious assembly, made up of both sexes. This they did by inspiration and sanction of the Holy Spirit. Besides this was a mixed assembly of both men and women. It was a promiscuous audience, also, made up of believers and unbelievers. Jews, devout men from every nation under heaven. These all heard them in their own tongue speaking the wonderful works of God.

7. A number of years after this Luke tells us that the Evangelist Philip, one of the seven living at Caesarea, and that he had four unmarried daughters who were prophets. We are also told that Paul on his journey to Jerusalem for the last time spent a few days in the home of Philip. (Acts 21:1-9). Now we are told by Paul that the gift of prophesy is one of the special gifts of the Spirit, and that is a higher tongue. (See Rom. 12:4-8; I Cor. 12:7-27).

It ranked next to the apostolic office in order of gift than that of speaking with one of Paul's classifications. The order was apostles, prophets, teachers and pastors. These functionaries Paul says God set in the body, his church. They were gifts of the Spirit. Now these virgin daughters of Philip are said to prophesy. "Virgin daughters, who prophesied" as the American revision has it.

This office of a prophet could not be assumed, nor was it the result of human effort, but a gift of the Spirit. These unmarried women were endowed with the prophetic gift by the Holy Spirit. They were not presuming to exercise a function which it was a shame for them to exercise, but they were exercising a gift which the Holy Spirit had conferred upon them. Luke, in no way disparages these four pious sisters, nor does he represent Paul as rebuking them for their shameful assumption, during his stay in their father's house.

The expression "who prophesied" according to the American Revision, is a present participle in the Greek propheteuousai. Almost equivalent to an adjective in as much as it is designed to designate the class to which these women belonged. Besides, as a present participle it brings out the idea that these women not only belong to the prophetic class, but that they were accustomed to exercise this function. They were prophesying women, belonged to the prophetic order, and exercised the prophetic gift for the profit of the body of Christ. It would seem impossible to be otherwise, than that women, these four at least, spoke in the religious assemblies of God's people in New Testament times. I answer the question in the affirmative. Yes, women did sometimes speak in religious assemblies in apostolic times.

News in the Circle.

Martin Ball.

Rev. J. T. Lee, Rechele, Ga., has accepted the call to the pastorate of the church at Perry, Fla. He enters the field at once.

Missionary A. L. Linsman of Brazil, says, "Rev. D. F. Crossed, our missionary to Campos, Brazil, is one of the most useful and successful missionaries we have in Brazil. He acquired the language in a very short time, and has unusual tact and indomitable energy."

Rev. B. K. Mason, Winston, N. C., has accepted the pastorate of the Baptist church at Mullins, S. C. He is an earnest preacher and a zealous pastor.

May 25th the Baptist church, Martin, Tenn., ordained to the full work of the Gospel ministry Bro. Cornelius Bowles. He is said to be a brilliant young man and gives promise of great usefulness.

Prof. E. H. Brown has become co-pastor with Rev. Thomas Spurgeon of the Tabernacle, London. He is said to be an able preacher.

Rev. H. L. Davidson has resigned the pastorate of the Tabernacle church, Kansas City, Mo., and becomes Sunday School Missionary under the State Mission Board.

Pastor James Standford has been called to the Hope church, St. Joseph, Mo. He has signed his acceptance.

A layman, Greenville, S. C., gives 50 per cent of his earnings to the Lord's cause. His pastor, Dr. Z. T. Gody, is happy.

Rev. T. H. Teel, of Frederick, Okla., has been called to and accepted the charge of the church at Siboney, Okla. He will build a house of worship at once.

Dr. B. F. Riley, Houston, Texas, is gathering material for a biography of Dr. J. B. Haworth, Richmond, Va. The work will be well done.

Rev. J. B. Youngblood, Tulsa, Texas, has been called to the pastorate of the Pawnee church, T. He enters upon the work at once.

Rev. F. B. Farrar assisted pastor E. W. Barnett at a meeting at Corbin, Ky., in which there were 59 additions, and the church received a real blessing.

Pastor H. L. Williams has resigned the Water Tower church, St. Louis, Mo., to accept the care of the South 7th street church, Springfield, Mo.

Rev. J. B. Allen has resigned the charge of the church at Kaufman, Texas. He has not made known his future movements. The doors are wide open in Mississippi for Bro. Allen's return.

Pastor H. M. Long, Phoenix, Ala., has resigned to accept an urgent call to the Comer Memorial church, Columbus, Ga. He entered upon his new work at once.

Rev. T. C. Crick of St. Joe, Mo., has been called to the care of the First church, Weatherford, Texas.

Rev. C. S. Ellis resigns Mt. Hebron church Judson, Ky., and takes charge of the church at Latonia, same State.

Rev. E. B. Atwood has resigned the charge of the church at Yoakum, Texas, and goes to Alpine, to recruit his health.

The citizens of Tyler, Texas, have offered the Education Commission, 20 acres of land and \$50,000 to locate a Baptist college at that place.

Rev. A. P. Scofield resigns as evangelist of the Arkansas State Association, and has united with the regular State Convention forces.

Evangelist J. B. Fletcher has recently closed a meeting at Lovelady, Texas—50 additions to the church, \$315 for State missions, \$10 for Orphanage and \$20 for incidental expenses was collected.

Rev. G. M. Harrell has resigned at Duncan, I. T., and accepted the pastorate at Holdenville, I. T., and W. R. Chandler goes from Holdenville to South McAlester, I. T.

Bowling Green, Ky., has recently passed through a great whiskey fight. The cause of temperance was victorious by a majority of 275. Let the good work go on.

Brooklyn church, Wilmington, N. C., has called Rev. C. F. Whitlock, of Flat Rock, Mo. He will doubtless accept.

Pastor K. C. Horner resigns at Troy, N. C., and accepts the call to Wilkesboro, same State.

Shall the Baptists of Mississippi Have a Female College?

It certainly is their privilege to have such a college, if they want it, and are willing to pay for it. It would be a great thing for the Baptist homes of Mississippi if we had a well located and well equipped college in which our daughters could be educated, and at the same time kept under Baptist influence. Many other States have such an institution.

We have one of the best male colleges in the whole country, and it is going to be better. Possibly in the near future girls will be admitted to Mississippi College. And when Mississippi College is ready for co-education, I shall favor it. But the college is not ready for girls yet. They should not be admitted until a home has been provided for them, where they can be properly protected and cared for. That plan is now working all right here at the State University.

It cannot be said that the Baptists of Mississippi have up to this time needed a female college. There have been for a number of years in Mississippi, several colleges under Baptist control, where girls have had splendid educational advantages offered them. Some of these have been mixed schools, and some have admitted girls only. These have been of immense worth to the Baptist cause in the State. But while these schools have been worth much to the Baptist cause, they could hardly have existed but for Baptist patronage. Each has contributed to the others' well-being, and now, neither owes the other anything but good will, and a continuation of the same policy of mutual helpfulness.

The time is not opportune for the Baptists of Mississippi to launch an enterprise

of this kind. To attempt to found a female college at this time, that would be a credit to the denomination, and commensurate with our needs, would be unwise, and probably fraught with embarrassment to our work for years to come.

We are just through with a campaign in behalf of Mississippi College, with the greater part of those pledges still unpaid. And for us to launch a hundred thousand dollar enterprise at this time would be almost sure to fail.

I put the figures at \$100,000, for not a cent less than that would be sufficient for such an enterprise. If we should buy a college, and pay \$50,000 for it, it would probably take \$25,000 or \$50,000 more to make repairs, etc.

If we are to have a college for girls let us have the best we can for the money.

The location of a college is an important consideration. It should by all means, other things being equal, be as centrally located as possible, to make it easily accessible to the largest number possible, with the least possible expense in railroad fare. This is but simple justice to all concerned.

I notice that several towns in the State are "pulling" for the Episcopal college, which is to be located somewhere in Mississippi. I have been told that one town has offered \$50,000 to have the college located there. If a town would offer \$50,000 as an inducement to have the college of a denomination so small as the Episcopal denomination located there, it is reasonable to suppose that a town would offer equally as much or more to a denomination many times larger, as an inducement to locate a college there.

Fifty or seventy-five thousand dollars from some good town near the center of the State, with fifty thousand raised by the State, with fifty thousand raised by the denomination, would give us one hundred or one hundred and twenty-five thousand dollars with which to build and equip a modern and up-to-date female college, with everything new.

While it is the right and privilege of Mississippi Baptists to own and operate a female college, and while it would doubtless be a good thing for the denomination to do so, not a few think that it would be inopportune to launch such a movement now. It is not an absolute necessity. But if the denomination is committed to such a policy, which it is not, are we ready to assume such a responsibility now? If we should assume such a responsibility now or at any time, is it not wisdom to secure propositions from some of our large, centrally located towns, and locate the college where it will be easily accessible to the largest possible number of students, and where it can be operated at the least possible cost to all concerned, and where we may hope to get a reasonably large local patronage?

Certainly this is a matter about which we do not need to be in a great hurry. We are doing well under present arrangements, and I trust the Baptists of the State will think seriously in regard to this matter, and do not let us make a mistake. Do your own thinking, and do not let some one else do your thinking for you. The one who may do your thinking for you, is not likely to do your praying for you.

Questions of this kind require the exercise of the best judgment, and business forethought.

May the Lord make us wise that we may do the wise thing.

W. I. Hargis.

The Operation of the Holy Spirit.

D. W. Bosdell.

This is indeed a subject of great importance because of two facts, viz: It is a subject upon which the later New Testament witnesses lay much and special emphasis, and again, because of the fact that this is the Spirit's dispensation. In modern times we are apt to overlook the necessity, or underrate the value of the Spirit's grace. We are prone to talk much of the Saviour, but little of the sanctifier; yet the words of Christ to His disciples immediately prior to His death should teach us that His advent would more than compensate for the departure of the Saviour (John 16:7). Upon this phase of the subject A. B. P. French has well said "In some sort it was expedient that He should go away, for the presence of that other Comforter would more than make up for His absence from them." This is a great question upon which to think, yet the idea as suggested by the late Dr. Gordon that the expression of Jesus to the disciples finds application with reference to the Spirit among the masses of this day, is a good one and sadly true. "Have I been so long time with you and yet have not known me?" (John 14:9). His operations in this dispensation demand our closest study and in doing so, let us notice:

His Separate Mission.

His mission is separate from that of the Father and the Son. The Father's special work was that of creation, the Son's that of redemption, and the Spirit's that of sanctification. "The work of the Holy Spirit may be spoken of as complementing that of God the Father and God the Son." (Blunt's Doe, and His Theo.). He may be spoken of as perpetuating and perfecting what each has originated and created. It has pleased God to make Himself known to men in three ages. The first age of Divine knowledge and worship, beginning at the creation of man, may be said to have extended up to the coming of Christ. The second age, that of the development of the doctrine of God, may be called the age of Immanuel. ("God among us"). The third on Pentecost, and here began the age for the development of God for the restoration of the world, "never to come to an end or to be superseded upon earth, till the restitution of all things, when the Son of Man should come again in the clouds of Heaven" (Bp. Moberly). The third age crowns but in no respect supercedes the other two. God the Father is still the creator and object of worship; God the Son is our redeemer and Lord; but the most immediate, characteristic and peculiar presence of God among men in this third age is, His presence in the Holy Spirit. Hence,

His Personality and Abiding Presence. That He has always possessed personality and been present in the world, co-operating with the Father and Son, cannot be called in question, but that this truth had been made known to man is doubtful. "Under the old Dispensation the Spirit of God was understood to be what the name spirit or breath implies, an august and powerful influence which emanated from God. And this idea seems to have prevailed until the latter part of our Saviour's ministry (John 14)." (Says Theo. Johnson). But our Lord makes it plain concerning His personality and abiding presence. Now ideas vary as to His operations, and the degree of His influence. All the way from the Quakers with their inner light to the Disciples who believe He works only through the word of God. Upon His abiding with us, Dr. Heurtley said, "If Christ be the head, and the church the body, the Holy Spirit is the soul which dominates the body. If Christ be the chief corner stone, and His church the temple which that corner stone supports and holds together, the Holy Spirit is the Shekinah by which God manifests His presence in the temple." Now in His operations in the world,

He Is to the Unsaved

1. The Divine Agent enlightening the mind and producing conviction of the soul. Enlightenment is not conviction, and neither or both combined are not regeneration. Enlightenment is the work of the Holy Spirit and is fundamental to all subsequent influences. Its subject is the conscience; it's means is the truth; it's agent is the Spirit.

The world is darkened by nature. "The entrance of the Word giveth light." The Word is the sword of the Spirit, and yet, unless the Spirit draws forth that sword it must lie powerless in its sheath. The Word is the mightiest instrument used by the Holy Spirit for the enlightenment of the mind and conscience. And thus, the sinner is shown an actual picture of himself. He is enabled by the Spirit's influence to see himself a sinner—the nature of sin—his condemnation because of his unrepentant sinner. "He suggests to the sinner his illustrious destiny and the weakness of his unassisted nature."

The Holy Spirit is to manifest the great love of God the Father and Christ the son for the lost of earth. How this consciously condemned sinner has been loved of God and of Christ, and their provisions for his restoration, salvation and glory. Only the Holy Spirit can hold this up before the humble, condemned sinner, in its true light.

This is a point in the progress of a man's conversion that is critical and jeopardous. He is here placed in that critical and testing position in which he may

His Personality and Abiding Presence.

resist His grace. "He may be unwilling to surrender himself, self-denyingly to the obedience of the truth; or by indolence he may let slip and lose the acceptable time of grace; or by self-will he may arrest the awakening in its progress instead of letting it lead him on to regeneration." (Martensen).

2. By Him the love of God is shed abroad in the heart. (Rom. 5:5). The preparation of the soul for His indwelling is the work of the Spirit. "As in the beginning (Gen. 1:2) there was chaos and darkness and the elements needed a quickening and setting in order which created the necessity for the Spirit's work, so the re-creation by which the now chaotic soul is to be subdued and its whole nature harmonized to the divine principle, belongs unto the same Spirit." (Canon Garbett). As the Holy Spirit wrought in the beginning of the re-creation (Lk. 1:35), so He continues to work throughout the whole course, regenerating mankind that they may become partakers of the new nature.

He Is to the Saved.

In His operations in the soul the most distinctive is the work of purifying. Hence the term "fire" is used concerning His advent and baptism. (Acts 2:3; Matt. 3:11). In this work of purifying He is not to make a man sinless and that instantaneously. This is the teachings of the Holiness people, but there are no scripture for such. His is a progressive work. He takes out of man no element, but on the contrary He puts a new element into the soul—the Divine. "He creates no new elements of mind. He introduces no new principles of mental action. It is simply one work of God within another. (Dr. Phelps). He takes up His abode in the body, His future temple, and continues His work of sanctification, which had its beginning in enlightenment and will end in the consummation.

1. By His abiding presence and witness in the soul, He is the assurance of adoption. (Rom. 8:14-16). He initiates into the family of God and bears witness with their Spirits that they are the children of God. Thus He becomes the source of Christian assurance.

2. By His abiding presence there follows the fruit of the Spirit—love, joy, peace, gentleness, long suffering, goodness and truth. "The Spirit's operations cover the whole man—body, mind and soul. Paul says, "and the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

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(I. Thes. 5:23). The whole body and soul and spirit are to be influenced by the grace of His indwelling presence. Hence, the fruits as spoken of by Paul. (Gal. 3). He in His operations upon the mind and soul of the regenerate is guiding and helping under the trials of life. (Rom. 8:19-25). God the Holy Spirit is causing the trials of this life to redound to the glory of the tried. All dead things are weakened by each trial, but those things that are living, trials, instead of weakening, become a source of strength and consequently a blessing. The soul is a living thing, and hence the blessing of being tried. Nevertheless, under these trials we need strength. The presence of the Spirit gives us "grace" in hours of need. Like Job of old we are "able through Him who strengtheneth us." By the power of the Spirit in the life of the Christian, under great and severe afflictions we can say "the Lord hath provided" grace to sustain and with every temptation see that God has provided "a way of escape." (I. Cor. 10:13). He is proving to the redeemed the power of God to guide, cheer and sustain under these trials.

4. The grace of His operations prove the power by which we are kept through faith unto salvation. (I. Peter 1:5). "Is the Messiah's kingdom to be established above the nations and on the tops of the mountains? It is in the zeal of the Lord we are to perform this. Are believers to grow up as plants and as willows by the water courses? Are the redeemed to rise up and be called by name of Israel? It will be when the Lord pours His Spirit upon the seed and His blessings upon the offspring. Is the temple of the Lord to be reared in all godliness of its architectural symmetry? "It is not by might, nor by power, but by My Spirit saith the Lord of Hosts." Are we to stand firmly and triumphantly in the face of every force and creature? (Rom. 8:34-39). It is the permanence and power of the Holy Spirit's influence that is to give us sufficient strength and ultimate victory.

100

Deaths

Obituary.

friend and brother in Christ, Jasper J. Stule, near Ross, Miss., was called home to glory May 1, 1907. He went to the Confederate army in the spring of 1862, and returned home in the spring of 1865. Married to Mary Jane Stuley March 26, 1867. Was born to them 7 children, 4 sons and 3 daughters. One daughter has gone before. He has been a member of Union Baptist church for about 40 years. Baptized by Rev. Solomon B. King. Has lived a consistent member ever since. As a father he was of the deepest love and devotion to his children; as a husband he was just and true; as a Christian, he was of the purest type. He loved his church and his pastor, and in his last days he proved his faith in God through his suffering. His Saviour upon whom his iniquities were laid, is dear to him since he suffered some. Heaven is sweeter, since earth had its bitterness. O, weary loved ones, bathe the self in seas of God's love! May his grief-stricken widow, and fatherless children live in such intimate communion with God, that they may realize the nearness of the departed loved one, who is just beyond the thin veil in the intimate communion with God.

R. W. Bryant.

Clinton, Miss.

Viola Dunaway.

Again God in his infinite wisdom has seen fit to take from our midst one of our number, a beautiful flower in the form of Sister Viola Dunaway, that had just blossomed in the spring time of life. Sister Viola was born Feb. 12, 1891, and died March 8th, 1907. But God knoweth best, the seed go down but to rise on a stage where shadows never fall. They grow pale and disappear from earth, but from the crown of morality no ray of life can fade. And so it is with all that is beautiful, pure and true. Flowers that fall at the approach of winter will bloom again in a brighter atmosphere. God robs the universe. He watches over time and space. Nothing that is good in his sight can pass into nothingness and be no more. So may we be submissive to the will of our Heavenly Father who doth all things well.

L. Stringer,
S. C. Bullock,
M. M. Magee,
Committee.

Bolian.

The sweet spirit of Eugene, little son of Mr. and Mrs. Dan Bolian, took its flight May 16, 1907. He was 15 months and 24 days

old. The funeral services and burial took place in the Magnolia cemetery.

Little Eugene was a shining light in the home and the fond parents are sorely bereaved.

"Tis sweet to think how his voice would call.

How his busy little feet made happy echoes in the hall."

The saddest days of life are those when we are forced to wonder why little eyes must close and little ones must die. God had a purpose in giving Eugene, and when it was fulfilled he took him away. God bless and comfort the broken-hearted parents.

W. E. Farr.

Bogue Chitto, Miss.

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Pingtu, China.

Dear Editor—It is with a sad heart that I write telling of the death of Dr. J. M. Oxner, April 10th. From a human standpoint, not only the Pingtu Station, but our whole North China Mission has suffered a great loss.

Dr. Oxner came to China in 1904. His call to the mission field was unmistakable. He often stated that the Lord led him to give up his practice in Memphis, Tex., to come to Pingtu. He was a man that waited on the Lord and took no step unless he felt that it was His will. Dr. Oxner labored assiduously, having come to China late in life—to get this difficult language and was just beginning to be able to make himself understood. Not only did he labor under great difficulties as to the language but those of you who have read his pathetic appeals for a Hospital and Dispensary know how much he needed a place to treat the thousands of patients that came to him. You will not hear him make any more such pleas but I pray that the living God who giveth us richly all things may put it into the heart of some one to answer them by putting up to his memory a better Hospital and Dispensary than that he asked for. Pingtu needs them. God's people are able to build them. Can we not hope for them? "God loveth a cheerful giver" and we can all learn a lesson from the subject of this sketch. He was a systematic

giver and never stopped at a tenth. He had not been in China long before he came to me and said "Bro. Sears I want to give something toward the support of the work but I have not been able to give any since I came to China because I do not know what to give to, but I trust you, so whenever you contribute to any object double it that I may give half."

It has been a joy to work with such a man. From the very first he won the hearts of the Chinese. They loved him. They prayed day and night for his recovery, but God knew best, and on April 10th he was taken to be with Him.

He was not only loved by the Christians but also by the heathen. At the funeral service in the Pingtu Chapel hundreds attended and waited till the funeral procession started to Tsingtao in whose beautiful cemetery the body of our dear doctor rests, awaiting his blessed Saviour's call.

A good man has gone. No he is still living in the hearts of thousands. His work of several thousand patients annually is still here and we pray that the Lord of the Harvest will send some one to take it up. Our North China Baptist Mission has now only one physician, Dr. Ayers of Hwaunghien. This place is 100 miles from Pingtu and it means 2 days away if needed. May the Lord put it into the heart of some consecrated physician to come to Pingtu and to come on at once.

Yours Fraternally,
Wm. H. Sears.

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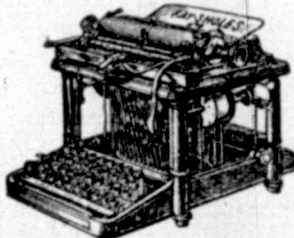
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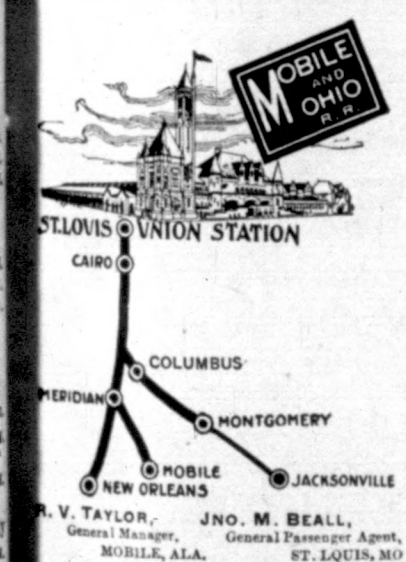
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"A Double-Header."

Many people are misled by false statements made by honest men. Did you ask how can that be? Let me answer there are two ways of accounting for it.

1. Many honest men state as truth what they hear others say. They speak what they honestly believe—not what they know.

2. Many honest men speak positively after limited investigation.

Some time since I noticed in a religious paper the statement that there is not in all the Acts of the Apostles a recorded instance of where people believed that baptism did follow in immediate connection.

Afterward I was talking with a young lady and she made in substance the same statement.

Now both of these were honest, but their statements were not true. The truth is, regardless of what we may believe about baptism, there are as many instances recorded in the Acts of where people believed, with no mention of baptism whatever, as of where people believed and were baptized. That you may see that this is correct I give below, references to prove it:

Believe With Baptize.
Acts 2:41; 8:12, 13; 8:36-40; 10:44-48; 16:15; 16:30-33; 18:8; 19:1-5.

Believe Without Baptize.
Acts 4:4; 5:14; 9:42; 11:21; 13:48; 14:1; 17:4; 17:12; 17:34; 19:17, 18; 21:20.

Read all of these references carefully and be convinced.

Baptism is an important duty: a God-given test and significant symbol, and to pervert it or not submit to it will cause loss of God's approval, here, and, I believe, loss of reward hereafter, but it is not, "as you can plainly see," inseparably connected with belief.

Had salvation depended on the completion or expression of faith in baptism I believe the two would be always placed together in the records, therefore as they are not we charge the Apostles with neglect of that which "perfects" faith if we say that baptism is essential to salvation when they so many times record instances of people believing without the least reference to baptism. If salvation is dependent on obedience in baptism, it should always follow right after belief; it does not always so follow. We must always be careful and investigate fully before we speak positively.

E. L. Wesson.

A Tribute.

"Do not keep the alabaster boxes of love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by

them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them."

These lines and the sweet advice they contain have been the means of impressing upon me a duty I deem it a privilege to perform for one who is living; and who just now needs all the comfort that kind hearts and loving friends can offer.

Shall we who know and love her "keep the alabaster boxes of love and tenderness sealed" until she is dead?

Shall we save the flowers for her coffin which we should now send across the great ocean to "sweeten and brighten" her sadness in a heathen land alone? Ah! no.

I refer to Mrs. J. M. Oxner, so recently bereaved of her noble, consecrated husband. Although not personally acquainted with Dr. Oxner it has done my soul good to read the beautiful tributes that have been paid his memory. Since I first learned that Dr. and Mrs. Oxner were going to China, I have felt a keen interest in them and their work, and have read everything I have seen that Dr. Oxner has written. How I have longed to help him secure the hospital for which he so earnestly yearned and begged! When I read the brief, but shocking message, "Dr. Oxner is dead," I felt that I had suffered a personal loss.

Cora (his wife) was once a pupil of mine, as such I knew her intimately; and admired her strong, forceful character. While in our school (at Burgess, Miss., near Oxford) she professed religion and united with the church. Her influence was always on the right side. I called her my leader among her schoolmates and companions. It was a pleasure to depend upon her, for she did not disappoint me.

She possessed firmness and stability of character in a marked degree; combined with a pleasing, genial disposition which commanded the respect and admiration of all with whom she came in contact. It might truthfully be said of her, "To know her was to love her."

Such was Mrs. Cora Huckabee Oxner as a school girl. What wonder that she should become the wife of a noble Christian physician and accompany him to China as a missionary!

Now, since God, in infinite wisdom has seen fit to remove her loved companion from his field of usefulness, surely He will not forsake the lonely one in a heathen land. His grace will sustain, uphold, and direct her. To this end let all Cora's friends and all Christians pray.

Her devoted teacher,
Mrs. Laeta (Durham) Flinn.
Kelly, Miss, June 3.

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Is one form of skin disease, which makes the head itch and hair fall out. Cure it quick by using

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The Home.

FOR THE CHILDREN.

A Wasp and a Bee.

A wasp met a bee that was just buzzing by.
And he said, "Little cousin, can you tell me why you are so much better by people than I?"

"My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold.
Yet nobody likes me for that, I am told."

"Ah cousin," the bee said, "'tis all very true.
But if I had half as much mischief to do,
Indeed they would love me no better than you."

"You have a fine shape and a delicate wing;
They own you are handsome; but, there's one thing,
They cannot put up with, and that is your sting."

"My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me.
Because I'm a harmless and diligent bee."

From this little story let people beware,
Because like the wasp, if ill-natured they are,
They will never be loved, if they're ever so fair.
—Congregationalist.

Legend of the Cowslip.

There was a time, long ago, when the cowslip had no golden blossoms. So she wished to have them, but as she did not know how to bloom she contented herself for one summer with her dark green leaves, and in autumn fell asleep with her feet curled close and warm underground and her head tucked beneath the cover which her mother had provided.

But one night she woke with a little shiver and said, "Mother, I'm cold," and her mother hastened to cover her with a gayly covered blanket of leaves, after which she slept many days and nights until a frosty, starry hour came, when she stirred a little and whispered, "Mother, I'm cold."

Then her mother covered her with a white blanket, soft as down, upon the mother bird's breast, and our cowslip slept softly, but soundly, many weeks.

One May morning she heard a delightful rustling all around her, where upon she nestled in her bed, not knowing that the rustle was caused by the whispering of her companions underground, who, like her, were just awakening from happy dreams, pushing out

their white feet, and stretching up their tiny hands, as you have seen waking babies do.

Then she heard a robin sing; but as the earth still covered her, the song was but half understood and to hear better she lifted her head high enough for a yellow sunbeam, who had been looking everywhere for her, to see her.

She remembered both the sunbeam and the robin, and so glad was she to see them both, that she laughed in a low, "Ha, ha, ha, ha!" and there she stood in full bloom, every ha-ha having become a smiling, sunny-hearted blossom.

Of course, she was amazed, and hung her head in a sweetly modest fashion, as do cowslips to this day; for since that happy spring-time not one of the family has forgotten to laugh itself into golden bloom, when it hears the robin and sees the yellow sunbeam of merry May—Exchange.

The Story of Rock Salt.

Salt under ground! It seems a strange thing, at first, to find salt amongst the rocks, deep down in the earth. What does rock-salt tell us? It reveals to us a place where once a sea existed; the water has since flowed away, leaving some salt behind. We know that ordinary salt exposed to the air soon gets damp, and then becomes quite fluid, but rock-salt away from air and sun keeps firm for ages. Rock salt is found in various layers of the earth's crust. Some of the spaces of underground water are called "seas," but in fact, large as they were, they often did not resemble the "seas" we have now, because they were much shallower. A few were very deep, however. Then, again, these ancient seas were sometimes so salt that no animal could live in them, and only a few plants, such as seaweeds, were mostly "dead," and this accounts for the masses of salt deposited along their bottoms. But we find also signs of tough water in the numerous pebbles of the layer where the salt is found amongst hard red gravel and brown quartz.

Germany once had a tolerably deep sea, not very salt, and the bottom surface of it shows coral reefs. There are signs in it of great fishes armed with strong teeth, enabling them to crush the shell-fish upon which they fed. These swarmed below the sea in thousands. North England and the Midlands have the Keuper beds, where the "seas" were always very shallow, and where we can trace the marks of rain-drop filterings and sun-cracks. The rock-salt is often in a layer one hundred feet thick. It is supposed that one part of these seas was separated from another part by a bar of sand, over which the waves toppled only now and then. In the cut-off sea, evaporation

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2ND, 1907.

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Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

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OPIUM AND DRINK

HABITS cured at the
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Houston, Texas, by mild, safe, guaranteed methods. No guards or confinement. Read the following statement.

Joseph, Waller Co., Texas, Feb. 28, 1907.

This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine 26 years, and that I was using 30 grains daily when I went to the PURDY SANITARIUM November 6th, 1906. I remained there five weeks, and three days, returning home December 15 CURED. No words can describe my feeling of thankfulness and I write this without having been asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters. H. M. Poss.

Mr. Poss is Confederate Veteran, a member of the Baptist Church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for Free Trial Package of our Home Treatment. Sealed booklet sent on request.

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Season Tickets \$40.45
Sixty day tickets 30.25
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went on through the ages, and of course a deposit of salt was formed, while the occasional overflow from outside replaced the water which had evaporated. But really this is not known for certain. It is only clear rock-salt contains the minerals we find in our present seawater, bromine, iodine and magnesia.

Generally, this salt is not mixed with fragments of a different substance, but is in columns of rough crystals. Now and then there is found a layer of rocksalt, with one of marl and shells under it, succeeded by rock-salt again, showing that for a time a change had taken place.

Rock-salt sometimes melts a little under the earth, and if that happens, the rocks about it sink, and in that way hollows have been formed.

Upon the land near these shallow salt seas lived some singular animals, unlike those of our earth in the later centuries of history. There were remarkable reptiles belonging to the frog or Batrachian family. One of the species was the size of a small ox, with peculiar complicated teeth, and feet which left prints on the earth so exactly like the impressions of the human hand, that geologists gave it a Latin name meaning "the beast with the hand." Another strange creature was a sort of lizard, with a horny bill, and feet resembling those of the duck; it had somewhat the appearance of a turtle, it is supposed. Then there were some warm-blooded animals about the size of a rat, which had pouches in their cheeks, and preyed upon small insects.—Chatterbox.

Duty.

"Duty and today are ours; results and futurity are God's."
—Horace Greeley.

"Do today thy nearest duty."
—Goethe.

"It is when tomorrow's burden is added to today's, that the weight is more than the man can bear."
—McDonald.

"Being forced to work and do your best will breed you a hundred virtues which the idle never know."
—Charles Kingsley.

"The decidin' time was the time for worryin'. You've did what you thought was best; now you want to stop thinkin' 'bout it."
—Mrs. Wiggs of the Cabbage Patch.

The Alaska Packers Association, who can the Argo Red Salmon, has the largest fleet in number of any shipping firm sailing under the American flag. It owns 55 steamers and 15 sailing vessels and charters many more.

ECZEMA CAN BE CURED.

Who is there that has ever had this terrible disease that would not give anything they possessed to be cured? Imperial Remedy Co., Houston, Texas, will send a sample free to any sufferer writing for it.

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FORTY-SEVENTH ANNUAL STATEMENT
OF THEHOME LIFE
INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with FLYING COLORS"

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

Whitten & Kelso, General Agents,
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It's much easier to make hand-
some silver plate designs alone
than it is to combine design
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on knives, forks, spoons, etc., is
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Proof of the Value of This Important
Medicinal Agent.

FOR WOMEN

Great Physicians Recommend it for the
Cure of Women's Ills.

The National Standard Dispensary is a medical work of nearly two thousand pages, acknowledged as standard authority by the medical profession everywhere. It was edited by such world-famed physicians as Hobart Amory Hare, M.D., professor of therapeutics and materia medica in the Jefferson Medical College of Philadelphia; Henry H. Rusby, M.D., of Columbia University, New York; and others of equal prominence.

This great medical authority describes the action and use of the best medicines recognized in the pharmacopoeias of the United States, Great Britain, and Germany, with numerous reference to others. In discussing the properties of Life Root, this best of authorities explains the wonderful action of this medicine on the delicate menstrual organism of women. The remedy favors an increased discharge when the menses are too scanty and painful, and regulates the menstrual function when irregular or too profuse. Notice that the effect is to regulate and restore normal functions of these organs, no matter whether the trouble be suppressed menstruation, or its opposite, profuse.

This medicinal plant, Life Root, with others of equal value, are found in Zoa-Phora. Your druggist will supply you with this remedy, already prepared, compounded in just the right proportions, and put up in sealed, sterilized, dollar bottles. Ask him for Zoa-Phora—no further explanation will be needed. Each package contains complete and explicit directions for using the medicine, also a copy of "Dr. Pengelly's Advice to Women," a little book of great value, explaining about the various forms of womanly weakness and disease and the proper treatment for their cure.

If you desire more information about Zoa-Phora, the Zoa-Phora Company, Kalamazoo, Mich., will cheerfully answer all inquiries. No higher authority regarding the value and use of a medicine is known than that above mentioned. In addition, and to prove conclusively to the most skeptical, the value of Zoa-Phora, we have the personal experience of Dr. Pengelly, the formulator of Zoa-Phora, who used this prescription constantly in his private practice for many years in treating the various diseases of all ailments to which the delicate organism of woman is singularly subject.

Louisiana Items.

The Louisiana Baptist Sunday School and B. Y. P. U. Encampment will be held at Mandeville, on Lake Pontchartrain July 9-16. Some of the best speakers in the South will be present to address the assembly.

The corner-stone of the magnificent new First Baptist church of New Orleans was laid on Monday, June 10. Rev. J. B. Lawrence and Rev. W. N. Johnson made addresses. On Monday night the corner-stone was torn away by some vandal with the use of tools. No clue has been found toward correctly placing the blame upon the guilty party.

Rev. Walter N. Johnson, Secretary of State Missions, is leading a campaign for increased contributions for State Missions. "At least fifty cents per head for each one of the 50,000 Baptists of the State" is the watchword of the campaign.

A spirit of progress and growth is evident in Baptist life in this State. Louisiana Baptist College, at Alexandria, continues to prosper. The new college building is nearly complete.

The Encampment at Mandeville is expected to be a great source of edification and inspiration. We would be glad to have some Mississippi visitors present.

The Valence street Baptist church, of New Orleans, will give an excursion picnic to Mandeville on July 13th, taking 400 or 500 Baptists from New Orleans to the Encampment.

The Central Baptist church of New Orleans is distributing 95,000 Bible cards and doctrinal tracts throughout the city.

The Louisiana State Mission Board will issue about 50,000 tracts upon the destitute and needy mission fields of Louisiana.

Two new Baptist churches have recently been organized in New Orleans, both of which are growing and prospering. New Orleans Baptists have ordered a large new evangelistic tent for use in the city and contiguous territory. Baptists are exercising a growing influence upon the city's life.

Walter M. Lee.

First Dose Cured.

Permanent relief: "My daughter contracted chills in 1877. No prescription ever gave me more than temporary relief, no tonic kept her off. Two bottles of Hughes' Tonic cured her completely. She had no chills after taking the first dose. Sold by Druggists—50c. and \$1.00 bottles. PREPARED BY ROBINSON-PETTET CO., (Inc.) Louisville.

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One six room house and lot, size 235x300, and good servant house, good orchard, lights and water, 1 blk. from depot in town of Clinton, Miss., in easy reach of both colleges and public school. Apply to Nola White, Nola, Miss., or Mrs. Lizzie White, Clinton, Miss.

What Do We Know?

"In May, 1848, I was in a stage in the State of Georgia, riding from Savannah to Augusta," writes Edward Everett Hale in the July Woman's Home Companion. "The driver was going to turn up an avenue for a passenger, and I asked him to let me get out. While he was gone I cut this and that shrub or flower which were new to me. Among others I cut some splendid stems of Adam's Needle, Yucca filimentosa, the first I had ever seen, for you see this was very near the time of Noah's flood. In a little while the stage came back and I got in. I broke off a large bunch of the blossoms. I distributed the others among the other passengers and threw the rest of my prize away. The old lady passenger whom we had picked up while I was botanizing, cried out that I ought not have thrown them away. She would have been glad to take them to her daughter, who had never seen any before. That is to say, here was a beautiful plant which grew within two hundred yards of her front door and which she had never seen."

"Now, I do not mean to have any of the 'dearly beloved' who

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Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team and increases the earning capacity of your outfit.

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read these words ignorant of the beautiful creatures which grow within twenty miles of them. Dear Dr. Asa Gray once said to me that I might drop him anywhere in America from a balloon, and if the nice people of the plantation would bring him one hundred of their native plants he would tell within twenty miles of where he was. I mean to have the readers as well acquainted with the twenty miles around them as Doctor Gray was."

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For the Dairy

Your dairy will not be complete without a red cedar churn as your kitchen will not be well fitted without a red cedar bucket. They will never wear out if properly cared for. If your dealer does not carry brass bound red cedar ware made by The

Prewitt-Spurr Mfg. Co., Nashville, Tenn., write to them for catalogue. They manufacture packing pails for all purposes, well buckets, and churns.

For the Kitchen



"It is the growing nations. William p three che given with